1: Rivers E-5 (ca. 1901-02) 1906 Toda

342 *kiwakol*, but I do not know if this implies any rule as to the orientation of the houses.

341 The method of building is illustrated by Fig. 66, which shows a hut only partially built. Certain Todas have special
335 reputations as architects, and the most famous of these at the present time is Kijievan (50), who superintended the building of the hut at Kiudr shown in Fig. 7, the most spacious and artistic of the strictly Toda dwellings which I saw on the

FIG. 66.—TO SHOW A STAGE IN THE CONSTRUCTION OF A HUT.

hills. Especial care is often taken with the arrangement of the rattan on the front of the hut, which is shown in Fig. 20. This is a picture of a dairy, but it shows the arrangement which is also found in the best of the houses.

343 The hut used for the seclusion of women before and after childbirth is a rough structure of wood and thatch, but its name, *pushars*, means "mud house," which suggests that huts made of earth may at one time have been used by the Todas.

The roofs of all houses are thatched with grass and bamboo, fastened with split rattan, and are either constructed in curved outline like the tilt of a waggon, or brought to an angle at the top, with a wooden ridge-pole, similar to the form of construction met with in more civilised life. The first method of roofing—which is peculiar, not being found amongst any of the surrounding tribes—is that universally employed amongst the well-to-do. The latter, which is probably cheaper, and certainly more simple to make, but endures less the violence of storms, is ordinarily adopted by poor people, and for houses of a temporary nature requiring to be erected in a hurry.

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335 342 556

The two end walls, which are invariably gabled, are made of very stout planking: and where the house consists of more than one room, the partition wall is of the exact same construction as the outer walls. The side walls, in the tilt-waggon houses, are formed by carrying the roof down to the ground, in which the ends of the curved bamboo rafters are all imbedded. At the line of junction with the earth, flat stones are used in order to throw the water off from the domicile. All the interstices and holes in the planking are carefully filled in with clay, mixed with cow-dung.

342 [335] [353] [333]

The doorway, presenting the appearance of a ship's port-hole, and about two cubits high by one and a half cubits broad, is to be found in the middle of the gable wall, when there is only one room to the house: if there are two or three rooms, the second and third doors will be found in the sides, so arranged that all the doors may be to leeward; usually the south or south-east. These doorways, which are closed at night with a flat stone or solid slab of wood, kept in place by a stick thrust vertically into the floor at either side of the opening, form the only passage for the household, and for light, smoke, and air.

[414]

The roof projects two cubits beyond the gable walls; thus forming a pleasant open verandah facing the morning sun, and sheltered from the wind. Here the primitive family sit,

They live in villages called *mands*[*] (*Plates* VIII., IX.), of which the following description is given in Dr. Shortt's work :—

"A *mund* or *mott* is the term used to designate a hamlet or village by the Toda tribe. Each mund or hamlet usually comprises about five buildings or huts, three of which are used as dwellings, one as a dairy, and the other for sheltering the calves at night. These huts or dwellings form a peculiar kind of oval pent-shaped construction, usually 10 feet high, 18 feet long, and 9 feet broad. The entrance or doorway into this building measures 32 inches in height and 18 in width, and is not provided with any door or gate; but the entrance is closed by means of a solid slab or plank of wood from 4 to 6 inches thick, and of sufficient dimensions to entirely block up the entrance. This sliding door is inside the hut, and so arranged and fixed on two stout stakes buried in the earth, and standing to the height of 2½ to 3 feet, as to be easily moved to and fro. There are no other openings or outlets of any kind, either for the escape of smoke or for the free ingress and egress of atmospheric air. The doorway itself is of such small dimensions, that, to effect an entrance, one has to go down on all fours, and even then much wriggling is necessary before an entrance can be effected. The houses are neat in appearance, and are built of bamboo closely laid together, fastened with rattan, and covered with thatch, which renders them water-tight. Each building has an end walling before and behind, composed of solid blocks of wood, and the sides are covered in by the pent-roofing which slopes down to the ground. The front wall or planking contains the entrance or doorway. The inside of a hut is from 8 to 15 feet square, and is sufficiently high in the middle to admit of a tall man moving about with comfort. On one side there is a raised platform or pial formed of clay, about 2 feet high, and covered with sambre or buffaloe skins, or sometimes with a mat. This platform is used as a sleeping place. On the opposite side is a fireplace and a slight elevation on which the cooking utensils are placed. In this part of the building faggots of firewood are seen piled up from floor to roof, and secured in their place by loops of rattan. Here also the rice-pounder or pestle is fixed. The mortar is formed by a hole dug in the ground 7 to 9 inches deep, and rendered hard by constant use. The other household goods consist of 3 or 4 brass dishes or plates, several bamboo measures, and sometimes a hatchet. In one hut I found an old table knife, two empty beer bottles, and a broken goglet.

"Each hut or dwelling is surrounded by an enclosure or wall formed of loose stones piled up 2 to 3 feet high, and includes a space or yard measuring 13 × 10 feet."

The inhabitants of a mand are generally related to one another, and consider themselves one family. The family will possess one or two, sometimes three mands in different parts of the hills, to which they resort periodically for grazing their buffaloes. Each mand has its acknowledged pasture ground, which is not encroached upon by

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[*] Derived from *Manè*, Canarese for *House*, pronounced and commonly spelt *Mund*. The words *Mott* or *Mortt*, which so often appear in old records, seem also to be corruptions of *Manè*.